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Furness, Willian Henry

The coming of the Son
of man.

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THE COMING OF THE SON OF MAN,

A

DISCOURSE,

PREACHED IN THE

FIRST CONGREGATIONAL UNITARIAN CHURCH,

Philadelphia,

(ON THE MORNING OF THE LORD'S DAY,)

MAY 24, 1829.

Occasioned by the recent emancipation of the Roman Catholics,
throughout the British Empire.

BY WILLIAM H. FURNESS.

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ADVERTISEMENT.

The following interesting and excellent Discourse is given to the British Public, from the American Edition. The Publisher feels considerable confidence that it will be received favorably, and he hopes that it will be read with pleasure, and advantage.

LIVERPOOL, August 30, 1829.

THE HISTORY OF THE

REIGN OF CHARLES THE FIRST
BY JOHN BURNET
OF THE UNIVERSITY OF OXFORD
IN TWO VOLUMES
THE SECOND VOLUME
LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1680.

By J. BURNET, Bishop of Salisbury.

Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1680.

DISCOURSE.

MATTHEW XVI. 27.

The son of man shall come in the glory of his father, with his angels; and then he shall reward every man according to his works.

IN the minds of the personal attendants of Jesus, already highly wrought up by the hope of the wealth and power that would follow upon the supernatural manifestation of the Messiah, this assurance of their master must have created a deep joy. He, to whom their vast expectations had attached themselves, was clad indeed, in the humble garb of an ordinary individual.—No crown of gold covered that head which had not where to repose. No sceptre graced that hand which was busy in administering to human distress in its lowest and most loathsome forms. There was nothing in the external appearance of Jesus that corresponded to the ideas his follow-

ers had formed of the Messiah. Indeed there was a great deal in his deportment so directly opposed to all their previous conceptions, that their faith in him must have been often and severely tried. Still he showed himself possessed of extraordinary powers, and his singular dignity of character must have inspired respect and confidence. And when he explicitly assured them, as he did in the text, “that he would come in the glory of his Father with his angels,” what increased animation must have been imparted to their hopes ! They no doubt momentarily expected that he would throw off his disguise and array himself in preternatural light, and summon from the skies a celestial host and lead his disciples on to universal dominion and boundless enjoyment. They looked for some dazzling exhibition of the divine power and for the visible shapes of angels.

While, in this earthly state of their minds, the disciples founded such expectations on the language of their master, I do not believe that he himself intended to promise *any outward, visible* display, any spectacle of external glory. I do not believe that he meant that he himself was coming, *personally*, surrounded by an excess of natural light and attended by a throng of

heavenly forms. For, in immediate connection with the text, he declares that there were those then living, standing by, who would see the Son of Man coming in his kingdom, in his glory.—Now we know that no external exhibition of the Messiah's personal glory, such as this passage is commonly supposed to promise, took place in that generation.

Again, the whole spirit of our Lord's religion and character forbids us to interpret his language as referring to any visible appearance of himself in heavenly glory. He came not to dazzle the sight, but to bless the mind, to purify the spiritual principle from all the illusions of the senses. He aspired to the glory not of natural, but of moral power. He was himself too spiritual to be attracted by the prospect of a personal display, even though it should be extraordinary and unearthly. His glory, like the true glory of God, was inward and invisible. It did not address the eye, but the mind, the heart.—When, therefore, we hear Jesus Christ speaking of power and glory, we must interpret his language according to the elevated ideas of power and glory which he has given us reason to believe he cherished.

A third reason for doubting whether the text

is to be understood literally as announcing an outward glory, a visible coming of the Son of Man, is the fact that it is susceptible of a much loftier and grander meaning. *The Son of Man shall come in the glory of his Father with his angels.* Look at Christianity—not that which has been called Christianity, not that heartless profession, not that empty though imposing ceremonial, not that bitter spirit of sectarianism that has every where existed in a thousand diversified forms, not that iron despotism which the members of the Christian church have been continually striving to establish over the conscience, and which has cost mankind so many tears and so much blood.—Oh no! I think not of these things when I beg you to look at the religion of Jesus! By Christianity I mean those great but simple truths in which all Christians are more or less interested, and upon which the welfare and the hopes of our race depend. I refer to the glorious account it gives us of the government of the world, and of the character of the Being who presides over the universe—to the assurance which it imparts respecting the lofty uses of human existence. I refer to the useful and efficient principles involved in this knowledge of God and of our own nature. I am speaking

of that moral power which, although it has seldom been honored as Christian truth and as God's spirit, is yet the source whence mankind individually and collectively derive all their comfort, prosperity, happiness and hope. I am speaking of that to which the cause universal of knowledge and freedom owes all its advancement, and to which every instance of exalted private excellence is to be ascribed. True, spiritual, living Christianity is compounded of those truths upon a conviction of which the perfect character of Jesus was built. He it was, who first distinctly announced, and gloriously confirmed them by his works, by his life, and by his death.

I pray you now consider Christianity as it has thus been defined ; observe how it has wrestled with the world, infusing a nobler strength into human nature, awakening men to a sense of their obligations, their opportunities, and their rights, and moulding society to better and freer forms. Think of its generous ministrations—the new offices of benevolence which it has created. Pause over the revelations of moral and intellectual good which it has made and is still making, and by which it not only creates a taste, but strengthens in the bosom of man a passionate

thirst for improvement. In fine, consider carefully the new and amazing energy that has appeared in the world, and then ask yourselves whether Jesus Christ has not *come*, aye, whether he is not still *coming* in the increasing influence and diffused light of his religion, in the triumphant progress of his truth, much more expressively, in a much more elevated sense than if he were *personally* to appear. Suppose now that the heavens over our heads were to be rent in twain by announcing trumps blown by a thousand archangels, and that the Son of Man were to be seen, irradiated by celestial light, and surrounded by a host that no man could count, we should no doubt be stricken to the earth in admiration and awe. Still, all-imposing as the spectacle would be, I do not believe that it would give us so deep and real a sense of the power and glory of Jesus Christ as we may now obtain by considering the extraordinary development of his religion. We should have a human form indeed and human features present to the eye. But to denote the character of Jesus, to lay bare his spirit, to show us the moral and intellectual individual, in all his immortal proportions, what would form and features be in comparison with the illustration of the great Deliverer, which we

now enjoy in the unfolded benefits—in the extended success of his works, in the power of his religion. His religion is in a manner his own spirit, which he breathed forth upon the world. And from the stirring and beneficent action of this spirit we gather a sense of the worth and glory of the Lord Jesus, which no bodily appearance, however luminous, could give. We do not see him indeed with our eyes, but his spiritual presence is *felt*—felt within us—in our own bosoms, and throughout the whole extent of society.

Regarding the promised coming of the Son of Man in this spiritual sense, who now will dare to repeat the sceptical inquiry of the early scoffers? Who now will ask, Where is the promise of his coming? Who will affirm that all things will continue as they were at the beginning? Are we not receiving—have we not recently received the most decisive intimations of the approach of the Son of Man? Have we not seen the chains of ecclesiastical despotism stricken off from a whole nation? By one immortal act of legislation the doom of an extensive spiritual oppression has been sealed. Conscience, long prostrate at the feet of power, has risen up at last free. And a new triumph has

been gained (to use the magic phrase of Irish eloquence) by “the irresistible genius of universal emancipation.”

In representing the recent acts of the British Senate, which are by no means the least remarkable of the extraordinary events that illustrate this period ; in representing these acts as the unequivocal triumphs of Christian truth ; as the tokens of the spiritual coming and glory of Christ ; I do not mean to say, that they were the results of an unalloyed elevated Christian spirit, operating upon the minds of statesmen. Gladly would we believe this. But we know, for it is not attempted to be concealed, that considerations of policy have weighed much with some of the immediate agents in this noble work. Still, it is nevertheless, a real, positive triumph of true Christianity. Upon the minds of many of those who have directly contributed to it, a genuine and proper spirit may be supposed to have operated. But even if we had reason to believe that not a single particle of Christian principle influenced the suffrages that have just been given to justice and liberality, the case would not be altered—it would still be the triumph of Christian truth, the exemplification of the power and glory of the Son of Man. It

would be very erroneous to ascribe the great changes and improvements that now take place in the world, to the will of one or a few individuals. They who rule mankind now, must do it by *serving* them ; by observing and following the general spirit of the times—the direction of public opinion. The efficient leader now must be led. And if, at the present day, any important measures are achieved, we may be very sure that the successful impulse has been given by this new and wonderful power that has arisen in society, the power of opinion. It is this which has given a tone of confidence to the remonstrances of the oppressed, and which has in return received increased strength from the firmness and justice of their appeals. It is this that has given eloquence and zeal to their advocates in the dominant party. It is this that has inspired a mind whose professional bias we should suppose was somewhat against it, and made one of the greatest generals of the age the sturdy advocate of peace. And the highest praise of the political leaders, on the occasion of which we speak, is, that they have had sagacity enough to give timely heed to the distant and approaching thunders of the swelling tide of public sentiment.

Now in order to perceive that the credit of the late advances of religious freedom is due to Christianity, let me ask what has contributed more than Christianity, to the creation, increase, and strength of a liberal and enlightened public sentiment? Since the religion of Jesus has been in the world, the human mind has been becoming familiar, to a degree unknown before, with the principles of justice, human equality, brotherly love, charity. I would make no empty boast, and deal in no loose, general assertions. Consider the records of the Christian faith? What books have been more widely diffused than these? What books have received a profounder reverence from the human heart? And what books contain more frequent and explicit acknowledgements of the capacities of human nature, more fervent exhortations to mutual love, forbearance and charity? Where shall we find statements better fitted to animate and purify the mind? To what noble and self-denying labors have they given rise! What elevated characters have they helped to form! To what an unconquerable spirit have they ministered in the minds of the wise and the good! Let these books remain—the records of the Christian faith—the pages through which the chosen deliverer of the human

mind still instructs the world ; let them be circulated, read and listened to, and we can never despair of the cause of human improvement.* It was when the Scriptures were locked up from the public eye, that the subjugation of the human soul was the most complete. Let them be brought out and studied with serious, attentive, and devout minds. And although men will make the most deplorable mistakes, and build upon them the most erroneous systems and faith, still all the better principles of their nature—their natural sense of justice, of benevolence and truth, will be quickened and purified by the appeals every where made to it in the Bible. This has been the case in times past, and Christianity, speaking through her records, and through the various useful and benevolent plans which her spirit has originated, has helped most powerfully to familiarize men to the acknowledgement and culture of liberal principles. Some one may possibly deny this statement in all its extent.—This much, however, none will question. Every one, the most sceptical, will concede that ever since Christianity has been in the world, there has been infinitely more *said* about charity, love

* The Protestant should never forget how much he owes to that neglected copy of the Scriptures, which Luther found in the library of his monastery.—*Robertson's Charles V.*

and peace, than at any former period. Even if there have been persecution and bloodshed, still there has been the *cant* of liberality, and vast *pretensions* have been made to the most comprehensive benevolence. Odious and disgusting as this hypocrisy may be, still it is an index of the estimation in which those virtues are held, that so many have only assumed. We may be sure that liberal principles have come more in fashion, when there is a great deal of *cant* about them. Men do not take the trouble to *pretend* to qualities which are not generally esteemed.—The more costly and imposing the hypocrisy, the more profound the homage which is thereby paid to truth and real goodness.

The operation of Christianity in disseminating just sentiments, is a vast and exhaustless subject. And it would require much time and labor to trace the vital spirit of our religion, as it acts upon the infant mind of the individual, by means of instruction, and through our domestic, civil and religious institutions, as it silently and slowly collects strength from innumerable channels, from the influence of exalted individuals, and from the experience of those benevolent affections which it puts into exercise, from the charitable deeds to which it prompts,

and the eloquent page which it inspires, until at last it speaks out in the great and solemn voice of a nation, and is heard in the appeals of an enslaved, or in the shouts of an emancipated people. It is unnecessary now to attempt any further detail. Every one, I think, must perceive that Christianity,—not, let me remind you again, not always that system which men have called by this name, but the Christianity of the New Testament, the Christianity that Christ preached, the great law of love and justice which he promulgated, with its large duties and the eternal grounds of its obligation—every one, I say, must see that this grand principle is doing every thing for the world. It has diffused a better spirit. It has dissipated ignorance, and broken down oppression, and given tremendous power to the public voice. And this it is which has triumphed most signally in the late important events of which we are taking notice. Yes, my friends, the *emancipation of the Irish Catholics* is the victory of what we who worship in this house consider true Christianity. It is a most gratifying instance of the success of our principles. And considered in this light, so far from its being vitiated by the supposition that those who were the chief actors in this great

measure were not guided by any very elevated motives, the splendour of the triumph is enhanced thereby. For it is manifest that the claims of justice and charity have been put forward so powerfully, that even they who could not sympathize with them, who were opposed to them, have been compelled to submit, nay, to be the principal instruments in the work of satisfying those claims. Nothing is wanting to the glory of the conquest. The exclusive spirit has been harnessed to the ear of improvement, and forced, with some show of good will at least, to drag it on in its bright and interminable career.

Considering such events as have recently occurred, such advances in legislation as have been made within a year or two past as the genuine, although unacknowledged results of unadulterated Christianity, do we not also discern in them the glorious and powerful coming of the Son of Man? When we connect with the author of Christianity the vast and growing benefits which his religion is conferring, how does our sense of his dignity and greatness increase! Although he is not personally present, yet the words that he hath spoken, they are an ever present spirit, they are an undying life, operating upon the human mind, creating within it "a deep sentiment

of its own power," enlarging its capacities, and widening the sphere of its action. And this, I say, is the high and glorious sense in which the promise of our Saviour is fulfilled. "*If any man,*" said he upon another occasion, "*will keep my commandments, my Father will love him, and we will come unto him and make our abode with him.*" In this way he has entered the world by his spirit, the spirit of truth. He has not indeed appeared to the external eye, but he has penetrated to the very centre of the spiritual creation. By the principles of his religion, he has come down into the very depths of the human soul, and opened its living and eternal fountains, and filled it with light and power.

Thus far I have sought to show how the coming of the Son of Man is indicated in the striking progress of liberal principles. The text suggests another idea. The author of Christianity declared that he would come *in the glory of his Father*. What is the glory of the Father? What is the glory of God? If you are satisfied with the general answer, *power*, then where shall we witness a grander demonstration of power than is accorded in the resistless, although gradual and noiseless operation of Christian truth.

When the power of God is spoken of, our thoughts involuntarily turn to the outward works of nature. We look abroad over the earth, and into that immensity of space in which the earth is but an atom, and we exhaust our wonder in gazing upon the stupendous universe. But surely it requires but little reflection to perceive that there is a display of power still more amazing in these feeble frames of animated dust. After all, we must come back to our own bosoms for the greatest wonder. What power is there in nature like the power of human intelligence? Confined though we are to this little earth, we can in a manner comprehend the structure and the uses of the vast creation of which we are a part, communicate with the remotest objects, and make the far off stars subserve the purposes of human enterprise. But why need I linger to specify the instances of man's power? The whole earth is changing under the plastic hand of human industry. And God hath given man power over all the works of his hands. The glory of the Deity, then, as a Creator, is seen most brightly in the human soul. If so, then his glory in revelation, the glory which he displays in Christianity, and which attends the Son of Man, is apparent in the power of those prin-

ciples that sway the soul, and call out all its energies. Yes, in the mighty operations of Christian truth, we discern the glory, the loftiest exercise of the power of God. Man stands at the head of the creation, and the principles of Christianity are the instruments, the sceptre and the diadem of his dominion ; and in them that glory of the Father, in which the Son of Man comes, is visible. Consider what power they have been displaying. They are throwing off from the human mind the ponderous masses of ignorance and superstition which have been accumulating over it for ages. Without receiving that reverence which is their due, without being acknowledged as the essential principles of Christianity, they have yet worked mightily. They are gradually, but surely, accomplishing the downfall of every error which has usurped the name of Christianity, and obtained all the influence which that name gives,—and it is by no means slight. This sort of power, the simple principles of Christianity, justice, and charity, have most strikingly displayed, in those recent events which have suggested our present reflections. How many are there in the land of our fathers who regard the late concessions to their Catholic brethren as grievous insults to Christi-

anity, and direct attacks upon her interests. They have fancied themselves justified in their opposition by all that they hold dear in the name of religion. And thus Christianity has been compelled to grapple with prejudice and ignorance, sanctified, baptized into her own august and venerable name. You cannot but feel that there is no instance of the Divine Power on the earth or in the heavens over our heads so illustrious as this—the moral power of truth over the passions of the human soul. The sight of it creates within us a deep and penetrating sense of God's glory, and we perceive, with strong emotion, how it is that the Son of Man comes *in the glory of his Father*.

But after all, the power of God is not his principal glory. His character as the Father—his boundless love is his brightest attribute. It requires but a few words to show how the progress of Christianity, the inward coming of Christ is accompanied by the glory of this chief perfection. Christianity, wherever it comes, not only announces God in so many words as the Infinite and Eternal Father: in its revelations respecting man's nature, duty, and destination, in its rich provisions for his spiritual welfare and advancement, it gives us evidences

of a love that infinitely transcends the imperfect impulses of parental affection. And the more thorough its action upon our own minds and upon society around us, the richer experience, the deeper impression does it give us of the glory of the Almighty Father. Indeed there is no way in which we could perceive the parental glory of God, but by having spread out before us the expressions of his parental love—the gifts of his bounty. And what gifts can God bestow richer than those which he communicates through the religion of his Son? Does he not therein offer us his own spirit—the spirit of goodness, of love, and of truth? Does he not thereby make us partakers of his own nature, and invite us to assimilate ourselves to him? What more could a Father, infinitely good, what more, could he do? And in what more expressive way could he illuminate the human mind with the blaze of his glory? All this has he done through the Gospel. And magnificent was the promise of the Son of Man when he said he would come in the glory of his Father.

As men learn to observe the law of justice and love which Christianity promulgates; as the partition walls by which the Christian community is divided are prostrated; as we all learn

to live together like one family ; as our capacities of enlargement and happiness are improved, how will the paternal glory of the Most High shine upon the world in increasing splendor, attending upon the religion of Jesus. No visible seraphs are here to follow in the triumph of truth, and to extend their guardian wings over human interests. But in the celestial influences of Christianity, operating under a thousand modifications, the rapt imagination discerns the beautiful attendants of truth, the angel protectors of man.

Once more. Our Lord declares that when he comes in the glory of his Father, *he will reward every man according to his works.* In illustration of this part of the prophecy I would ask whether it is not the manifest result of Christian principles, so far as they are established, to make men happy or miserable according to their characters ? When the judgments of society shall be determined by Christian truth and justice, then the good only will be respected, honored, and prospered, and the bad disgraced and degraded. The great moral distinctions will be made to appear. This is the way in which the Son of Man, by means of his religion, will judge every one, and render unto him according to his

works. And let no one think that this is a light judgment. There is perhaps no audible voice of condemnation—no judgment seat invested with the awful symbols of justice. But the judge within the breast, “the delegated voice of God,” passes sentence, and it is made terribly severe because it is supported by every sentiment of right, and by the unanimous decision of all men. Christianity, by infusing its spirit into the human mind, makes the whole moral world the organ of its righteous decrees, and Christ and God speak out from the whole spiritual creation. The solemnity of the Divine judgment thus passed may not now be felt in all its extent ; because Christian principles are not fully established, and the general sentiment of justice is not yet thoroughly enlightened. But as the progress of truth is accelerated, as the Son of Man comes in increasing power and glory, men will be more and more judged according to their works. The way of honor, success and happiness will be thrown open to the honest, benevolent and virtuous, while he who disregards the claims of right, will be cut off from the respect and confidence of the world ; yes, and from his own self-respect, and from all the blessings of which these are the means. And what blessing is there of which they are *not* the means ?

Observe now the recent progress of the cause of religious liberty attests the truth of our remarks. A false, artificial, and unchristian standard of respectability and influence has been thrown down. One of the most powerful nations on the face of the earth has, by one or two recent acts, declared that men shall be judged by their professions no longer. 'This man,' she has said, 'shall not be respected and advanced because he holds to a certain form of faith, nor shall that man be excluded and depressed, because he professes a different belief. This is false and ruinous mode of judging. We will use it no longer; at least, it shall no longer receive the sanction of legislative enactment.—Henceforth let the prize of honor and influence be for all the honest and the good of every name and denomination. Yes, the suspected Catholic shall henceforth be treated as a man and brother, and rewarded or punished by the rule to which all others are bound to submit.' In this true and liberal step, oh what a pledge have we that at last the judgment seat of pure and uncorrupted Christianity will be erected among men, and the book of unerring justice opened thereon; and before it, will be gathered all nations, and they shall be separated, distinguished

from one another, the sheep from the goats, not by the erroneous standards of profession, but by their works, and the Son of Man, speaking through the presiding genius of his religion, shall say unto the truly good, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," receive the honor, the happiness, and the immortal hope, which from eternity God has determined shall belong only to virtue ; while the wicked shall undergo, without alleviation, that salutary but indescribable suffering which is the essential property of sin.

Because I have endeavored to show that the judgment of which our Lord speaks commences in this world, with the dominion of Christianity, let it not be supposed that no judgment will be passed in the world to come. There is no room for such an inference. The judgment that begins here is perfected in the life beyond the grave.— There the good alone are rewarded, are happy ; the wicked miserable. There, there are no obstructions to the course of absolute justice. The blessed community of heaven is constructed upon the most perfect form. At the same time it is the purpose of Christianity to create this world anew, and to raise it to some faint resemblance

of the more perfect state into which we may hereafter be introduced. And this its purpose is manifested by the tendency of its principles, by the course of improvement, by the recent progress that has been made toward heavenly things.

In conclusion, my friends, how animating is it to watch the advancement of the human race and to feel (as believers in Christianity, we are permitted to feel) that all the improvements which are taking place in the arts, in morals, in the science of government—that all these are occurring in the *natural* and *designed* progress of things! He who has no lively sense of the providence of an Almighty Father (and I know not where such a conviction can be obtained, but from Christianity,) is compelled to regard the greatest advances of the mind only as fortunate accidents. The pleasure with which he observes them must be destroyed by the apprehension that cannot be escaped of endless fluctuations in human affairs. He knows not that the tide of ignorance will be forever stayed. —By some unhappy accident it may roll back again, and cover the world with the marks of desolation and misery. Whereas, we believe that all the improvements that man makes, he

was designed to make ; that it was the purpose of God, from the foundation of the world, that we should go on ascending in the ways of intelligence and moral and intellectual power ; that the particular inventions that men have fallen upon, to facilitate their advancement, were destined in the providence of God, to be attained sooner or later—that all these things are the fulfilment of an omnipotent design. With this faith, no fears can depress us. No, although much of what has now been gained should be lost ; hope, Christian hope would be triumphant still. Although clouds and darkness should come back, and settle over the condition of man, and human things should be thrown into disorder and confusion, and the fires of barbarism should again devour the hoarded wisdom of ages, still hope would smile, and light her torch at the flames. But we have little comparatively to try our faith now. There is much, very much to encourage it, in that event which has guided our meditations at this time. And oh, what confident anticipations of good fill our bosoms, when we come back to this broad and happy land of ours, and recollect that it has just been declared in our legislative halls (somewhat boastfully perhaps) that, “ what other nations call religious toleration we call religious rights.”

But while our hearts burn within us at the contemplation of these rejoicing topics, we must not forget that the cause of freedom, civil and religious, the interests of truth and goodness, and our welfare here and hereafter, depend upon ourselves. Truth has no power, abstractly considered. Our efforts are the constituted and essential means, by which the glorious ends of Christianity are to be accomplished. If we fail to be just, liberal, and pure, the cause of justice, liberality, and purity fails, and precisely in proportion to our deficiency. So long as man is insensible, the progress of all truth is checked ; and it will never go on until we are aroused to our obligations. Oh let us not then go away from this house, and from these reflections without a solemn determination to surrender ourselves to the power of Christianity—to enrol ourselves among the true spiritual subjects of the Lord Jesus. Let us open our hearts to him, that he may enter in, by the influence of his religion.—Let him *dwell* within us, by the efficacy of his sublime and generous truth ; and in the whole course of our conduct let us resolve anew that we will be guided by liberal and just principles ; that the spirit of gentleness and love shall never forsake our hearts, nor the rule of Christian in-

tegrity be for one moment forgotten in our transactions with the world. That this resolution may be successful, cultivate a communion with the source of all perfection. Let the thought of God's unbounded benevolence be present habitually to our minds. Let the Lord Jesus, to whom we owe so much, be the pattern by which we form our lives. And when this is the spirit of every man, then will the promise of the text be fulfilled without qualification, and in a sense more elevated than we can now possibly conceive—then will the Son of Man come in the fulness of the divine glory with all his angels.

THE END.

F. B. Wright, Printer.

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Furness, William Henry

The coming of the Son of Man.

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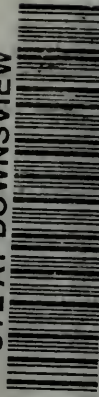
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